

**CONFIDENTIAL.]**

**SELECTIONS**

FROM THE

**VERNACULAR NEWSPAPERS.**

**MAY 23, 1876.**

**POLITICAL.**

**GENERAL.**

*The Aligarh Institute Gazette* of the 28th April writes :—  
"To be a native even is a great crime."

It is now our opinion that to be a native is a great crime, and though it is such a crime as we have no power over, still it is a great crime. If we are asked how it is that it is a crime, we will answer that the impediments thrown in the way of natives prove that they are not free like other human beings; that the rights which ought to be conceded to a noble race of beings by virtue of their humanity are not granted them; and that all these miseries are merely due to their being natives. It is therefore doubtless a *great crime* to be a native. Perhaps it is only for the sake of outward consolation we are told that no distinction is made in respect to black and white, but if we consider for a moment, it has no effect. It is also supposed that natives are void of good intentions, fidelity, and good-will towards Government; that natives have not been gifted with intellect and brains, or they would assuredly be entitled to those rights to which other intellectual and sensible people are entitled. For this reason it is incumbent upon natives not to consider themselves in future as altogether human beings, and to hope for those indulgences which by mere virtue of humanity are peculiar to human beings.



Though they be subject to a just Government, they ought not to imagine that natives are entitled to the same rights as those to which their other subject races are entitled. In short, it is a great crime to be a native.

The reasons for those proceedings, whereby it was supposed that under British administration natives and Europeans are not alike, were of numerous kinds, on account of which there have been quarrels and disputes for ages, and natives have been complaining and asking why the British Government does not concede those rights to them by which they might be placed on a par with their European fellow-subjects, and thereby make the balances of English justice equal in both scales. Beyond this their complaints have had no effect, except to gladden their hearts by a few consoling words. For instance, though Government with a view to do justice has promised to confer those rights which natives have desired of the Indian Government, yet by its acts it has proved in a very small degree that it has actually respected their rights. For this reason the just and sanguine hopes that natives entertained have proved unavailing. Besides this there are a great many other things that prove a great difference to exist in the rights of Europeans and natives. But these tales have grown old; we will, therefore, draw the attention of our readers to a new argument which will verify all those suppositions,—that it is a great disgrace to be a native, from which we deduce that when it is a disgrace to be a native, what will the result of all those plans be which natives adopt to preserve their honour; for they can devise all other methods, but can never clear themselves from the defect of being natives.

The new question which we say verifies these our suppositions is—whether the freedom of natives ought to be maintained? The English parliament has even given this matter its consideration, and it has been said, with great foresight, since native newspapers excite the minds of all people by some of their articles, there is fear of certain insurmountable



difficulties arising. It has also been said that the criticisms which are made in newspapers upon the acts of certain English officials of standing, appear to give them great pain. For such reasons, therefore, certain members of parliament wish to deprive native newspapers of their independence, and under such circumstances it appears quite certain to us that in all probability natives can be entitled to no rights in the eyes of Government.

We have now to see whether the freedom of the native press ought to be suppressed on the grounds advanced by parliament or not. In our opinion it is very unbecoming the dignity of a wise and foreseeing Government to wish to deprive the native press of its freedom on such unjust grounds. Those who are advocates of freedom, such as Sir Charles Metcalf, have granted freedom to the press merely for these forcible and unprecedented reasons,—that man's mind is like a closed house in which a fire might be kindled, his tongue like a passage through which smoke might keep escaping, and his murmuring thoughts like the flame of a fire. Therefore, if a fire be kindled in a house, and the passage for the smoke be closed up, such a house will assuredly become dark and dismal within, and in the end it will cause much violence. In the same way, if thoughts be engendered in the mind of man, and his tongue be tied, the vapour of his thoughts will assuredly destroy his mind. On this supposition if the British Government deprive the native press of its liberty, India's tongue will be tied, and the feelings of these poor and timid subjects' hearts will make them very vicious. Therefore those who would preserve peace in a country will never be averse to the freedom of the press.

It is great weakness to suppose that the articles in native papers can excite the minds of the people at large, and it is very regretful to find that in the British parliament the expressing of such strange notions is becoming a precedent for *ex parte* decrees. Perhaps there was not a single friend for natives in parliament when this was said of them, although natives, apart



from all proofs which they could advance to rebut those ideas, could bring forward a *divine argument* ( قدرتی دلیل ) which they have accidentally at hand. It is this:—The Lieutenant Governor of Bengal has, with much tenderness of heart, most fully admitted all their zeal and loyalty which are exhibited in native papers. When, therefore, a European officer of such high standing has so thoroughly examined natives and their thoughts, and acknowledges them in his administrative report, the doubtful opinion of a single member of parliament can never carry any weight with it.

We cannot in any way understand the second extraordinary reason advanced for wishing to deprive the native press of its freedom, viz., that English officers do not like themselves to be criticized. On reflection it will be seen that for this very reason native subjects ought most certainly to be permitted to criticize, in order that the honour of justice might be upheld. But we regret that parliament should think otherwise. The strangest part of it is that the ventilators of these ideas have not had the opportunity of proving whether native criticism is improper or not. If it be proved that the criticisms are improper, a reason can be given for the just disapproval of the officers concerned; but if it cannot be established, then the just and unjust indulgences afforded to English officers defeat justice, and these reasons for the suppression of freedom can in no way be justified by law. We natives must, therefore, understand that our freedom is to be taken from us merely because we are natives, for we can think of no other reason.

We wonder why when European editors are guilty of this crime their freedom is not taken from them, and why their ideas, though they be ever so dangerous, are not considered objectionable? Does Government not know what English editors say about the acts of English officials? Putting these aside, how severe and insulting their articles are against the Governor-General himself! how daring they are in publish-



ing secrets! what they say in respect of the English Crown! and what language they make use of regarding great and illustrious gentlemen! How excited the minds of all become by the language in which they express their opinions on Russian advance, one-hundredth part of which natives dare not say! Besides this, what opinions they give respecting natives! the result of which is that the friendship which they acquire with natives after so much difficulty vanishes on the perusal of one of their paragraphs—(though this friendship alone with natives can make the British Government *stable* here) قوی بنیاد; but it is a pity that not out of all these reasons even one reason can check their liberty! If the British Government wishes to take away the freedom of the native press for any reason, it is only proper for it to authorise the native press to prove a reason against the English press, which shall be very much more forcible, and after that contrast both in a judicious manner. We expect the British parliament will in no way decide particularly in this matter. On the contrary, it will do its duty by requiring those people, who are charged with the crime of exciting the public mind, to produce some defender to use arguments on their side.

Lastly, we must observe that the fame and honour which Government has acquired by the mere fact of not interfering with the freedom of the press in India, will suffer greatly as soon as interference is shown. Apart from this honour, the benefits and necessary information, the report of native opinion, and the specifying of the same, their ambition and their loyalty, which Government can only know of through the press, and through whose means Government can make various amendments—all will become greatly impaired, and its numerous political designs will suffer greatly.

Perhaps Government has placed greater confidence in the opinions of those editors who are in no way partial to native newspapers, and who heartily wish their freedom upset. But we (natives) depend greatly upon the fact that our British Government is the supporter (defender) of a very civilized



and free Government, who consider freedom the foundation of rule. It is not an eastern government, nor the rule of an Indian rājā or nawāb, that it should annihilate the limited and weak freedom of natives, which (itself) cannot even be reckoned as a part of actual freedom. In this matter we are exceedingly thankful to a correspondent of the *Times* who has written in defence of the natives, which we reprint from a Bengali paper that has quoted from the *Times*.

The *Shola-i-Tur* of 9th May writes an article "on the strangeness between ruler and subject." We regret that just now only this honour is left to the unfortunate respectable natives, that if they do not get off their horses and salute, they will be severely punished. It is worthy of reflection, how hard it must be to the friends of a native when such a command is given him, and what unhappiness this disgrace and degradation cause them. Are such acts likely to create friendship, or cause greater estrangement?

The *Aligarh Institute Gazette* of 5th May writes:—"Compulsory Salaaming."—We must remind our readers again as we did last week, that it is a *great crime* to be a native. "Because had this respectable native not been a native but a European, of however mean estate, probably the Assistant Magistrate would not have dared to address him as he did the native. But as he was a native, he was entitled to the threats of the sahib; that if in future he did not dismount from his horse he would be punished severely."

Let no one think that this poor fellow on horseback was a candidate seeking employment (candidates have no respect shown them), and that for this reason the Assistant addressed him thus, for there was another humble but respectable man with this poor fellow, who rode in a palki and salaamed the sahib, but it was not returned. This man was also told that if he did not alight from the palki he would be severely punished. From this it is quite clear that it was not owing to his being a candidate, but to the disgraceful fact that he was a native,



that all this occurred. Apart from this we often see that though a person is ever so respectable a native, and he drives along in his buggy or dog-cart, and meets even so insignificant a sahib bahadur and salutes him, the sahib will never recognize him. This proceeding does not prove the European's bad breeding and bad temper, but it goes to show that natives are considered exceedingly mean, and not worthy of respect until they can remove the blackness from off their faces.

جب تک ہمدوستانی ہونے کا سبب تیرا اپنی پیشانی پر نہ چھتاویں Does not our enlightened and vigilant Government know what a great blow is inflicted upon natives by such degradation, and how unhappy they feel at such unfounded distinction, how despondent they are when subjected to such oppression, and what affliction has overshadowed their minds! All this was lately displayed by a native who witnessed the fall of a European from his horse : turning to the horse, while the rider lay on the ground, he said bravo ! equine hero (horse)! this is what is required ; thou hast taken vengeance for us upon the sahib bahadur ! Those who rule us, and who have in their hands weighty political plans, will consider that if the native had not felt the sting of some act of tyranny at the hands of Englishmen, why did he utter such desperate words?

We are perplexed to know what the Assistant Magistrate meant by asking the native if he ~~knows~~ who he was. Did he think it was the duty of everybody to recognize his face, or was it his wish that the native should get off his horse on seeing him? Or did he think it his duty to salute him? If any of these,—then they are contrary to our Government's just laws, and the Assistant Magistrate had no right to insist on any of them. By law no one is compelled, to dismount from his horse or alight from his conveyance on seeing a European in any part of a road to salute him. But natives do more than is necessary ; for when they see a European they salute him with extreme respect, and Europeans desire more than this—viz., that they (natives) dismount and salute them, therefore it is a " great crime to be a native." )



## CABUL AND CENTRAL ASIAN AFFAIRS.

The *Mutla Nur* of 9th May says:—Russian railways will some day reach the boundaries of India. But who can tell what will not take place before these lines are ready?

## FRONTIER.

The *Rohilkhand Akhbār* of 10th May writes from the *Quah Akhbār*. A great deal has been said lately about the tribes bordering on the Sind and Panjab frontier, but we think the public is not aware of the cause of disagreement in the course Government is adopting. The Sind policy has always been to use force, and gain the ends of Government; and the Panjab policy to be mild and gentle as far as was practicable. There is a great difference between the Sind and Panjab frontiers. This policy of the Panjab Government is excellent to a degree, and the policy of Government in regard to the Sind frontier is also good.

## NATIVE STATES.

The *Lauh-i-Mahfur* of 12th May says:—The *Lucknow Times* of 28th April says that the death of the Maharajah of Patiala was caused by drink, and he, like the Maharajah of Kapurthala, was a great drunkard: a great pity that these two rajahs were educated in the European style, for in the end this was the result.

The *Nizam-ul-Akhbār* of 8th May comments on the action of Government in appointing Saiad Muhammed Hasan Sahib to the Regency of Patiala. We are delighted to find that on this occasion Government has adhered to its treaty, and we think Government will assuredly give the Berars to the Nizam as he hopes.

*Ibid*—"The *Englishman* of 25th April says that the Nizam ought not to receive the Berars: because the people of these provinces are accustomed to British rule; and relying on this they have improved many estates. If Government now gives the Berars to the Nizam, the people will be greatly



distressed. We regret to find an English paper advancing such useless arguments. The people of the Berars have from time immemorial been accustomed to these regulations that were instituted by the Nizam's Government, and with which all, both great and small, are acquainted. The new regulations appear to them very burdensome, and the improvements that they have made have been based upon the conviction that the Berars were only in trust with Government for a short time, and that in the end they would belong to the Nizam. No one thinks that Government will in any way break its treaty. The Berars were placed in charge of the British Government in lieu of a debt, and when the debt had been cleared from the revenue of the country, the provinces ought to have been returned to the Nizam. Every one is bound to observe his treaty, and especially the rulers of a country. See, when a petty ruler breaks through his agreements, how he falls in the estimation of his contemporaries! We pity the *Englishman's* opinion when it thinks that Government will accept its useless advice, and not return the Berars to the Nizam. In the first place, we do not consider such a thing proper and advisable under any circumstances, and that the Government of India will regret giving the Berars to the Nizam. Not giving at all is out of the question. If, after the Nizam pays his debt, Government holds the provinces, it would be contrary to imperial policy. As far as we are able to judge, it appears proper and advisable to us that Government should restore the Berars to the Nizam in accordance with the treaty, that the dignity of the British Government might not be lowered in the eyes of other native chiefs.

*The Nasa-ul-Asim* of 9th May writes:—"The *Pall Mall Gazette* says that some one asked Maharajah Scindia what he would do in the event of Russia coming into India. He said he would do exactly what a tired man in his sleep does—viz., turn from one side to the other. We believe this answer to predict that he will cast aside the friendship of the English and join Russia on her invasion into India.



The *Adab-ul-Ahwal* of 12th May says:—God bless Haidarabad. English papers are very busy just now offering various opinions on the Haidarabad State. The Prince of Wales's remarks have said a great deal about the Nawab of Haidarabad not visiting the Prince in the English papers; and the English press out here state distinctly that what they say is accepted at home—viz., that Sir Salar Jung has gone to England with the express purpose of apologizing to the Prince for his master's rudeness towards His Royal Highness. If this is the case, the Nawab ought certainly to have gone with Sir Salar Jung. If a fault had been committed, the Minister was to blame.

The *Khair Khawah Hind* of 16th May, noticing some recent events in Tonk of the Nawab's tyranny, writes:—Hindus here are not at all like the Hindus of Hindustan, or in one single day would this nice young gentleman know his own worth for interfering with one's religion.

The *Anwar-ul-Akhbar* of 10th May writes:—"An order has issued to break down the city walls of Baroda and the gates thereof, and stop the pensions and jagirs of the late Maharajah's time."

#### THE QUEEN'S TITLE.

The *Benares Akhbar* of 4th May writes:—"On the 28th April Her Majesty assumed the title of Empress of India. Proclamations were read out all through England: We will now render hearty thanks to our Empress Victoria. It is good for us to remember this long, and natives ought to look upon it favourably. We praise this title of our Empress with sincere hearts."

The *Qudus Akhbar* of 5th May writes regarding the Queen's title:—"Her Majesty has been appointed Empress of India, and the proclamation has been issued. The day this became known the people of England made a great row, for Mr. Disraeli forced the passing of the Bill in the House of



Commons. In our opinion, however people will approve this in a few months' time. As long as Her Majesty is styled Empress of countries this side of the Suez Canal, Europe will not suffer. India will derive great benefit by the conferring of this title; but in England Her Majesty will never be styled Empress: though she might not be Empress of England, yet her former title of Queen will assuredly suffer.

#### ADMINISTRATIVE (GENERAL).

The *Anjuman-i-Panjab* of 12th May writes:—We learn from English papers that the Prince of Wales on his return homewards met Lord Lytton on his way out at a town in Egypt. A great deal was said about Indian affairs, and among other matters was discussed the manner in which Europeans generally treat natives. In regard to this His Royal Highness expressed his dissatisfaction. We consider it advisable for local Governments to issue circulars to Commissioners of Divisions and Deputy Commissioners of Districts to the effect that special regard be had to the treatment of native gentlemen. There ought to be no neglect in this matter for fear it should afford any native gentlemen the opportunity of complaining, nor ought there to be any winking at these faults. When any such complaints are made and brought home to any officer, an official explanation ought to be demanded.

The *Jalwa Tur* of 16th May says:—Sir John Strachey, Lieutenant-Governor, North-Western Provinces, has notified to all Heads of Departments, Commissioners, and District Officers, that it is his wish they should not comment upon officers of other departments. If there is necessity to do so, they must submit a separate report to Government.

*Ibid*:—Certain merciful people say that hanging human beings is the worst act in this world, and this is the opinion of Lord Lytton, Governor-General of India. In truth punishment by hanging blemishes all the civilization of our Government. If it be discontinued gradually, the government of the



country will not be interfered with : imprisonment for life and transportation for the same period are more severe than hanging, for the criminal is ever alive in his grave as it were, whereas in hanging he has but one minute's pain.

The *Qadh Akhbar* of 12th May, with reference to the *Pioneer's* remarks on the meeting at Lucknow to consider the Dramatic Performance Bill says,—“It is very hard that natives should be laughed at for doing what civilized nations do.”

The *Ashraf-ul-Akhbar* of 11th May writes :—“In the Calcutta High Court the gentlemen of the jury are as follows :—Special jury—English 129, Hindus 70, Musalmans 1; common jury—English 1,117, Hindus 733, Musalman 16 :total, English 1,246, Hindus 803, and Musalmans 17. *Opinion.*—It is very sad to contemplate that so few Musalmans are admitted to take part in any undertaking, however fit they might be to do so.”

The *Rohilkhand Akhbar* of 3rd May writes :—Every one says it is necessary to improve the state of the native army. The matter has been and is being discussed, and it is difficult to make out what Government wants. Two or three years ago, if great battles had been fought, native sepoys and natives did not know about them for a long time. But the times have changed ; for if a battle is fought now, it is known at once to all. Suppose a war breaks out in Egypt or in any part of Europe, and European soldiers have to go from India, leaving native troops in this country only, they will be on the alert in regard to rumours, and the Russians on the north-western frontier : some people say that in the event of another war, soldiers and sepoys will fight abreast of one another ; but in this case we must think what we have to do for the efficiency of the army. European officers are few in native regiments, and it is very necessary for Government to make its arrangements during times of peace, or it might otherwise be very difficult. Just now the native army is a burden upon



Government, but when it becomes efficient it will be very useful.

The *Oudh Akhbār* of 7th May comments on the *Pioneer's* remarks regarding the burden which the native army is upon Government, and says the writer of this article evidently considers the native army worthless. Most holy God! what justice! Hindustanis were bad and useless: but now the native army is put down as worthless. We cannot help thinking of what a correspondent says—viz., that it is a great crime to be a native. This saying is verified by the old saying—"all black men are my father's brothers-in-law (a)."

Is the feather of the brahmini duck only in the soldier (b) (European).

The *Munrakkai Tehzib* of 11th May gives a sketch of a lecture delivered by Pandit Pran Nath Saraswati, M.A., B.L., condemning the Dramatic Performance Bill.

#### THE PRESS.

The *Akhbār-i-Alam* of 11th May says:—"An article of extreme benefit, embracing sensible and excellent reasons for the freedom of the Press, appears in the *Aligarh Scientific Society's Gazette*. It is an excellent and appreciable article, but as it is of great length, we will abstract it in this issue."

The *Muir Gazette* of 4th May writes:—"Native editors are always well-wishers of the British Government, though they criticize English officials very severely, and sometimes point out defects without making a distinction between people."

The *Oudh Akhbār* of 10th May says:—"Those newspapers whose editors and correspondents are Europeans think very little of the welfare of natives, and the readers help the editor in this respect. As ignorance and inexperience are the cause of these papers making an onset on this land, which is foreign to them, native papers give their advice with consummate

(a) It means that Englishmen consider natives to be worth nothing more than the enjoyment that their women give our men.

(b) i.e., is he the only fighting man?



independence. When any of their evil thoughts or ideas are severely criticized, English papers become exceedingly wrath and broken-hearted, and turn our most bitter enemies so far as our independence is concerned.

*Ibid.*—"Newspapers are saying a good deal about their freedom, and every Calcutta newspaper treats on the subject. Some newspapers say with fear that influential Government officials ought not to be rebuked, whereas some think to the contrary. We hear that the Government of India has placed great restrictions upon its subordinates, forbidding them to write for papers, from which it is pretty evident that Government wishes to close the mouths of editors. These latter say Lord Northbrook ordered this, and we hope that Lord Lytton will do better; but we fear that those who misled Lord Northbrook might mislead Lord Lytton. We do not believe that these were the views of Lord Northbrook, but we might entertain the idea if they were to advance more forcible reasons. Had he allowed his subordinates to contribute to the press, what harm would there have been? If our Calcutta contemporaries say that Lord Northbrook desired to take from us the freedom granted in Sir Charles Metcal's time, they ought to substantiate the charge. In this case we will be convinced, and will rejoice in Lord Northbrook's departure.

"We do not think as our contemporaries do; we believe Government will suffer, not we. Our opinion is not exaggerated, and we write under the conviction that we are quite correct; that had the opinion of the public been sought through the vernacular press, the Baroda scandal would never have come about, and the public would have felt satisfied. Government can make itself popular through the press, but it has forfeited the confidence of the people when it refused to ask public opinion in framing Acts. Government acts thus:—It conceals from the people what it ought to make public, and its fame is lost. When we wish to discover any acts of Government which it suppresses at any cost, we ascertain all about them from our correspondents. The people think



Government acts wrongly, though it might not. The best papers that have wide circulation care not whether Government will subscribe to them; their correspondents send them news, and it is published; so that Government suffers by acting secretly; the papers do not in any way. We find that the very acts which Government wishes to keep secret become most widely known. See, the disagreement between Colonel Phayre and Mulhar Rao: Colonel Phayre's removal became known to us in the beginning. The Government of Bombay desired to dismiss this Resident summarily, but this was not done: though the Colonel was not a good Resident, yet he was very honest. Government suffered, not the press; and if Government thinks it benefited, we must say it suffered vastly. We advise our Calcutta contemporaries not to think that they suffered, they suffered naught, but Government did."

#### LOCAL AND MISCELLANEOUS.

The *Mutla Nur* of 16th May says:—"His Royal Highness the Prince of Wales has publicly desired all those to whom he gave medals while in India to have their names engraved on them in remembrance of his visit."

The *Tohfah-i-Kashmir* of 6th May, in its column of telegraphic news, writes:—"It is announced that Lord Lytton has committed suicide."

The *Mangal Samachar* of 1st April eulogizes Government for having made Thakur Gur Prasad, Jagirdar of Biswan, a Fellow of the Calcutta University, in an article entitled "Government knows the worth of a person." Fortunate for us that our Government is so very just, and that it appreciates the arts and sciences! Our statements require no argument and proof, for there are many potent signs such as extending education, giving freedom to newspapers, rewarding the authors of excellent works, and giving status and titles to the learned, &c., &c.

*Ibid.*—Regarding the murder of a Parsee woman's illegitimate child at Bombay by a cook who acted under her instruc-



the article says—“We have also learnt that this child was the offspring of a European gentleman, from which we presume, had the child lived, it might have been named—‘the result of civilisation,’ which would have been most applicable. But we regret that this unworthy native cook, butchered ‘the result of civilisation,’ regardless of its worth. The murder of this child in such cold blood is not the only cause for regret in a human life having been destroyed, but it is sad to think that the child of a European gentleman was killed; for had he lived what a worthy and intellectual being he would have been.”

The *Urdu Akhbar* (Akola) of 6th May writes:—Fires are of frequent occurrence now, but the municipality pay no heed. On Thursday a fire broke out at 12 o'clock in the day, and about 26 houses were burnt to ashes, but there was no trace or sign of the municipality coming to put it out.

*Ibid.*—Sir John Strachey has censured the Assistant Magistrate of Aligarh very severely: because he tried a criminal case in which he himself was implicated, and punishing the criminal forsook justice.

The judgment which the Assistant Magistrate has recorded is a peculiarly worded one, such as we have not seen yet. We admit that it was not wrong for Sir John Strachey to censure the Assistant Magistrate. We give a translation of the Assistant Magistrate's decision below for the benefit of our readers. (The translation follows with the concluding remarks of the *Pioneer*.)

The *Koh-i-Nur* of 6th May says.—A very rich man, who was known as the Thakur of Kot, died. His wife was pregnant at the time, and Government took forcible possession of all his property, movable and immovable, leaving nothing to her, and deprived her of a sanad, but her well-wishers helped her so far that they got her a sanad from the Judge of Ahma-  
dabad. When Government heard this, an illegal order was sent to the Judge to cancel his order, and this was done.



The *Lahore Mail* of 5th May says:—"This is how to take vengeance upon natives," is the heading of a notice of the Sháhjahánpur shooting case.

The *Oudh Akbár* of May 10th notices without comment Mr. Carmichael's apology that had left such a stain upon the public acts of those unfortunate well-conducted Munsiffs: he felt very much ashamed.

#### THE SHÁHJAHÁNPUR SHOOTING CASE.

The *Lawrence Gazette* of 9th May says:—"We have received sad news from Allahabad that Private McGrath, H. M.'s 2-22nd regiment, is to be tried at Allahabad, because said sahib has been accused of having murdered three natives at Sháhjahánpur. English law courts are very impartial, for where crime exists they look upon their own and foreigners alike. People ought to avoid crime as much as possible, and never let good intentions and good conduct forsake them."

The *Aligarh Institute Gazette* of 12th May writes an article on the occurrence at Sháhjahánpur. It is very sad to think that this ignorant European considered the murder of those three innocent natives compensation for the cruelty which was perpetrated in the mutiny of 1857 by others, and in which those murdered natives had no part whatever. We regret exceedingly to find such dull-brainedness exhibited by one belonging to a far-famed race, remarkable for extreme justice; and though we know that the fame of this great nation will not be affected by the cruel action and ignorant notion of this one European, still the dread infused into natives after such a long time by the thought of this single European is sufficient. In our opinion, in fact in the opinion of all thinking men, there is nothing more dangerous in time of peace when peoples' minds have become clear, and love and good feeling exist between rulers and their subjects, and they believe in each other, that anything should arise to stir up old strife and excite mild tempers. For this reason we think it improper to keep such thoughts in view always as kindle the flame of revolt in the minds of people. We



ought to remember how far back the year 1857 is, and during this time how freely the British Government has been established in India, and what peace Her Majesty's peaceful proclamation has shed throughout the country, through which means the mutiny of 1857 has been forgotten. But at the same time what was it that so suddenly excited the European as to enrage him against natives for the wrath of 1857, and what actuated him to such a dreadful and ferocious deed? In our opinion the cause of it is that memorial which is raised at Cawnpore on the site of the slaughter. If the memorial did not exist in such grandeur to remind this European and excite his rage, enmity, and hearty hatred, his wrath would never have been kindled to such a degree, and these natives would never have met their death with such cruelty. Besides this, natives would never have known that some people were affected with the abhorrence of those times. We believe that such memorials always create such dreadful thoughts, and destroy peace, and at the same time result so badly. In short, it is very dangerous for such frightful intentions to be aroused, and there is nothing better than to try and check them by removing all those things that engender them; as the Cawnpore Memorial, and other such memorials create these thoughts, it is necessary for Government to remove them, and we hope that our opinion will be found worthy of attention."

Paragraphs on the following subjects continue to circulate. They are repetitions of those already translated in the *Selections*, and contain no original comments:—

The Sitamarhi salaaming case.

The Shahjahanpur shooting case.

The destruction of the Baroda artillery.

The disbandment of the state soldiery.

The Etawah courts "leg" case.

News of the Buxar riots.

The articles of the *Aligarh Institute Gazette*—"it is a great crime to be a native"—are largely quoted.



## LIST OF PAPERS EXAMINED.

NAME.			DATE.	
			1876.	
<i>Aligarh Institute Gazette,</i>	...	...	April,	28th
<i>Lauh-Mahfuz,</i>	...	...	May,	12th
<i>Nafa-ul-Azim,</i> ...	...	...	"	9th
<i>Akhbār-i-Alam,</i>	...	...	"	11th
<i>Anjuman-i-Panjāb,</i>	...	...	"	12th
<i>Adib-i-'Alam,</i>	...	...	"	12th
<i>Khair Khwāh Hind,</i>	...	...	"	16th
<i>Matla-Nār,</i>	...	...	"	16th
<i>Jalwā-i-Tār,</i>	...	...	"	16th
<i>Sholāh-i-Tār,</i>	...	...	"	9th
<i>Mutir Gazette,</i>	...	...	"	4th
<i>Mulla-i-Nār, ..</i>	...	...	"	9th
<i>Tohtah-i-Kashmir,</i>	...	...	"	6th
<i>Rohilkhand Akhbār,</i>	...	...	"	10th
<i>Lawrence Gazette,</i>	...	...	"	9th
<i>Mangal Samāchar,</i>	...	...	April,	1st
<i>Nizam-ul-Akhbār,</i>	...	...	May,	8th
<i>Oudh Akhbār,</i>	...	...	"	12th
<i>Aligarh Institute Gazette,</i>	...	...	"	12th
<i>Ashraf-ul-Akhbār,</i>	...	...	"	11th
<i>Anwar-ul-Akhbār</i>	...	...	"	10th
<i>Benares Akhbār,</i>	...	...	"	4th
<i>Urdu Akhbār (Akola),</i>	...	...	"	6th
<i>Aligarh Institute Gazette,</i>	...	...	"	5th
<i>Oudh Akhbār,</i>	...	...	"	5th
<i>Rohilkhand Akhbār,</i>	...	...	"	3rd
<i>Koh-i-Nār, ..</i>	...	...	"	6th
<i>Oudh Akhbar,</i>	...	...	"	7th
<i>Muraktai Tehzib,</i>	...	...	"	11th
<i>Lauh-Mahfuz,</i>	...	...	"	5th
<i>Oudh Akhbar,</i>	...	...	"	10th
<i>Nafa-ul-Azim,</i>	...	...	April,	8th

ALLAHABAD :  
The 23rd May, 1876. }

P. ROBINSON,  
Govt. Reporter on the Vernacular  
Press of Upper India.



THE LIST OF TABLES EXAMINED

Year	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100
1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED  
DATE 10-15-2010 BY 60322 UCBAW/STP

The Bureau is enclosing a copy of the report of the committee on the subject of the proposed new building for the Bureau of the Interior, and a copy of the report of the committee on the subject of the proposed new building for the Bureau of the Interior, and a copy of the report of the committee on the subject of the proposed new building for the Bureau of the Interior.

the virtue of humanity are peculiar to human beings.